

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

## A LETTER,

To the Rev. LEVI S. BEEBEE, Pastor of the Second Presbyterian Church in Upper Freehold, Monmouth County, New-Jersey.

SIR—I attended your meeting on March 15th. I am always pleased to hear preachers who believe in endless misery examine the word of God to see whether that doctrine be true or not. I am always willing to hear all the arguments that can be used in defence of it, so that I can examine the Scriptures to see the correctness or incorrectness of such arguments; for I have no interest in deceiving myself, or others. But in the course of your Sermon you grossly misrepresented the doctrine of Universalism. You asserted that it had a tendency to licentiousness, and lightly speaking of the scriptures; that it was founded on a few texts of scripture not taken in connexion with the subject to which they belonged; and that it even made Jesus Christ a liar! &c. These I call false assertions, and I shall endeavor to show you that you are mistaken.—I shall therefore examine the principal arguments used in your sermon against the doctrine of Universalism.

You read the whole of the 25th chapter of Matthew, and took your text from the first part of the last verse, "And these shall go away into everlasting punishment." You first proposed the proper question, "Is the punishment of the wicked eternal, or is it only temporary." But before you proceeded to answer the question, you made some remarks, as I thought, to prepare the minds of your hearers to receive the heart-rending dogma of endless damnation. These remarks I shall examine as I go along. Addressing your audience you asked, "If you had planned the world, would you have allowed disease and death to come on earth?—Would you have seated the tyrant on the throne? Would you have allowed the righteous to suffer, and the wicked to prosper in the earth? Ah! how differently you would have acted."

I do not think it profitable for me to inquire what men would have done, had they planned the world. It is sufficient for me to know that *God made it*, and pronounced it good. Man is too weak and short-sighted many times to see what is for his good, and he often calls those things evils which are for his benefit. Hear the venerable Jacob crying, "Joseph is not, and Simeon is not—all these things are against me." Jacob supposed Joseph was dead, and hence his grief. But look at the event: Joseph's absence from his father proved an invaluable blessing—that of saving Jacob's whole family, and others from perishing in a famine. Tyrants, you know, have been set up to chastise men for their sins, and bring them back to obedience. How wondrous is the wisdom of God!

You asked your hearers if they would have allowed "the righteous to suffer and the wicked to prosper in the earth." I appeal to your candor, and ask you if you do not think that the righteous are

rewarded and the wicked punished in the earth.—What saith the scriptures? "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. xi, 31. "He that covereth his sins shall not prosper," Prov. xxviii, 13. See also Psalms i, 1—3.

To show another difference between God's ways and man's, you appealed to the feelings of mothers for their children. "Mothers," you cried, "how can you bear the thought of your children going into eternal punishment? Eternal punishment! Who can bear the thought? But our feelings are not always correct. Interest tells us, God is too good." I was astonished, sir, at these words.—Merciful heaven! thought I, can it be possible that the tender and maternal feelings of women for their offspring are not correct? How long will men tear every thing that is lovely from both God and man, to support the cruel and unmerciful dogma of endless damnation? If these feelings are not correct, from whom did mothers receive them? Are they the gift of some infernal fiend? Alas, how altered, how hardened, must mothers be in heaven, to look with complacency on their children while they are howling in a hell of ceaseless torments! O, my God! if heaven be such a place, deliver me from it. But what saith the Bible? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, [the idea is barely possible,] yet will I not forget thee," Isa. xlix, 15. "Interest (you say) tells us, God is too good." And does not scripture tell us that God is too good to punish without end? "He retaineth not his anger forever, because he delighteth in mercy," Micah vii, 16. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made," Isa. lvii, 19.

I shall now hasten to examine your remarks upon your text. You quoted Matt. xxv, 31, 32, to show your hearers that the end, or destruction of the material world, was the time that our Savior spoke of, when he was to come to judgement.—"Here," said you, "we are told will be an assembled universe." But do we here, sir, find any thing said of an "assembled universe"? The words "all nations" have not this meaning, as I shall hereafter show. The great day of general judgement of which you spoke, it is generally allowed by believers in endless misery, will take place after the resurrection of the dead. But if such a judgment is here referred to, account for it, if you can, why the resurrection is not mentioned. The very silence of the Savior respecting it ought to teach you better than to apply such a far-fetched meaning to his words. Besides, the separation here spoken of is not a separation of individuals, but of whole nations. "And before him shall be gathered all nations: and he shall separate them (the nations) one from another, as a shepherd divideth his sheep from the goats." Do you believe that at the great day of final judgment, there will be found a whole nation without a sinner among them; or, a whole nation without a righteous man among them?—These words, sir, do not apply to a great day of final judgment, nor can you so apply them consistently with your own views.

I shall now endeavor to show that this judgment took place at the destruction of Jerusalem nearly eighteen hundred years ago. The 24th and 25th chapter of Matthew contain one discourse, only it is broken by chapter and verse; but this, you know, is comparatively a modern work, and was done by uninspired men. The division is very useful in referring to passages of scripture, but it is sometimes placed where the closest connexion should be pre-

served. If you will examine the latter part of the 23d of Matthew, you will find that our Savior uttered a malediction upon the Scribes and Pharisees while he was in the temple. He added, verse 36, "All these things shall come upon this generation." Our Savior now weeps over Jerusalem in a very pathetic manner, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold your house, (or temple, according to Dr. A. Clarke,) is left unto you desolate." Jesus shortly after this, "departed from the temple: and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things?" That is, see ye not the great buildings of the temple with all their strength and beauty? "Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down." And as he sat upon the mount of Olives, from which the city of Jerusalem, and particularly the temple could be distinctly seen, "the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" By the "end of the world" the disciples meant the end of the Jewish age. Some of the most respectable translators and commentators render the passage end of the age. Dr. Campbell renders it "the conclusion of the state," meaning the Jewish state. Kenrick in his Exposition, says, the "end of the age;" and so Wakefield renders it. Dr. A. Clarke says, "tou aionos; or, of the age."

I will now lay down what the learned Bishop Newton says: "These," alluding to the disciples questions, "are only different expressions to denote the same period with the destruction of Jerusalem; for when they conceived would be the destruction of Jerusalem, then they conceived would be the coming of Christ: and when they conceived would be the coming of Christ, then they conceived would be 'the end of the world,' or rather (as it should be rendered) 'the conclusion of the age.' The end of the world or the conclusion of the age, is the same period with the destruction of Jerusalem; for there being two ages (as they were called) among the Jews, the one under the law, the other under the Messiah; when the city and temple were destroyed, and the Jewish polity in church and state was dissolved, the former age must of course be concluded, and the age under the Messiah be commenced." 18th Diss. on Proph. But if you are not satisfied with all this, I will retain the phrase "end of the world," if the same sense be given to it here that it bears in other places in the New Testament. See Heb. ix, 26, "But now once in the end of the world hath he (Christ) appeared to put away sin by the sacrifice of himself." Christ did appear at the conclusion of the Mosaic age, and it was the end of this age that the disciples had in view when interrogating the Savior. See also, 1 Cor. x, 11, where the end of the world is spoken of in the same sense.

Having now perfectly understood the nature of the disciple's questions, we shall proceed to notice our Savior's answer, which takes up the remainder of the 24th. and the whole of the 25th chapters of Matthew, as is evident from the beginning of the 26th: "And it came to pass after Jesus had finished all these sayings," &c. The disciples having asked for signs, Jesus now goes on to give the signs. He tells them of false Christs, wars, famines, pestilence, and earthquakes; all of which did happen before the destruction of Jerusalem, as Josephus,



and your own commentators, show. He next tells them that they should be persecuted, and hated for his name's sake. "We need go no farther, (says Dr. A. Clarke,) than the Acts of the apostles for the completion of these particulars." Jesus next tells them that "he that shall endure unto the end, the same shall be saved," verse 13. "It is remarkable, (says Dr. A. Clarke,) that not a single Christian perished in the destruction of Jerusalem." In verse 14, Christ says, "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Adam Clarke, and Bishop Newton both say that the gospel was preached to all the world before the destruction of Jerusalem. St. Paul himself speaks, Col. i, 6, 23, of the gospel's being come into all the world, and preached to every creature under heaven. And in his epistle to the Romans, chap. x, 18, very elegantly applies to the lights of the church, what the Psalmist said of the lights of Heaven. "Their sound went into all the earth, and their words unto the ends of the world." I will just quote what Dr. A. Clarke says on the words, "then shall the end come." "When," says he, "this general publication of the gospel shall have taken place, then a period shall be put to the whole Jewish economy, by the utter destruction of their city and temple."

Our Savior having given the signs, now proceeds to tell his disciples when to flee the city. He says, verse 15, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, &c." That is the Roman army besieging Jerusalem, etc. Or, as Luke has it, xxi, 20, "When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." "Then let them which be in Judea flee into the mountains," &c. Christ bids the disciples to pray "that their flight be not in the winter," on account of the severity of the weather, "neither on the Sabbath day," for fear of incurring the Jews displeasure. "For then (says Christ, verse 21) shall be great tribulation, such as was not since the beginning of the world to this time, no, nor never shall be." How absurd then to talk about greater tribulation in a future state of existence for a great portion of mankind, when the greatest ever to happen took place nearly 1800 years ago.

Luke says, chap. xxi, 22, "For these be the days of vengeance, that all things which are written may be fulfilled." Surely then endless misery was never written in the Bible; for all things which were written were then fulfilled. Our Savior says, verse 22, "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Josephus computes the number of those who perished in the siege at eleven hundred thousand, besides those who were slain in other places:—and if the Romans had gone on destroying in this manner, the whole nation of the Jews would in a short time have been entirely extirpated; but for the sake of the elect, the Jews, that they might not be utterly destroyed, and for the Christians particularly, the days were shortened."

I will now call your attention to verses 29, 30, 31, which are allowed by Clarke, Newton, and every good writer among the believers of a final general judgment, and endless misery, to refer to the destruction of Jerusalem. On verse 29 Bishop Newton says, "Commentators generally understand this, and what follows, of the end of the world, and of Christ's coming to judgment; but the words 'immediately after the tribulation of those days,' show evidently that he is not speaking of any distant event, but of something immediately consequent upon the tribulation before mentioned; and that must be the destruction of Jerusalem. It is true, his figures are very strong, but no stronger than are used by the ancient Prophets upon similar occasions." After quoting Isa. xlii, 9, 10, Ezek. xxxii, 7, 8, Dan. xlii, 10, and Joel ii, 30, 31, to which the reader is referred, he adds, "Thus it is that in the prophetic language great commotions and revolutions upon earth, are often represented by commotions and changes in the heavens." (20th Diss. on Prop.) On verse 30, Newton says, "The plain meaning of it is, that the destruction of Jerusalem will be such a remarkable instance of divine vengeance, such a signal manifestation of Christ's power and glory, that all the Jewish tribes should mourn, and many will be led from thence to acknowledge Christ and the Christian religion. The destruction of Jerusalem will be as ample a

manifestation of Christ's power and glory, as if he was himself to come visibly in the clouds of heaven." On verse 31 the same writer says, "This is all in the style and phraseology of the prophets, and stripped of its figures meaneth only, that after the destruction of Jerusalem, Christ by his angels or ministers will gather to himself a glorious church out of all the nations under heaven."

I will now write verses 29, 30, 31, together, to preserve the connexion. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a sound of a trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other." This coming of the Son of man I have proved took place at the destruction of Jerusalem. Indeed it is impossible to give it any other meaning, for the Savior himself confines it to that generation. Verse 34, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." If you will compare this description of the coming of the Son of man with what is said, Matt. xxv, 31, you will perceive that both passages apply to the same coming; viz. at the destruction of Jerusalem. In both instances it is called a glorious coming, and in both instances he is accompanied with angels. The same coming is spoken of in Mark viii, 38 and ix, 1, "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." "And he said unto them, verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." See also Matt. xvi, 27, 28, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. See also, Luke ix, 26, 27. John lived till after the destruction of Jerusalem, which verifies the prediction of Jesus.

I now, Mr. Beebe, call on you to prove your great day of final judgment at the end of time, from any thing that is said either in the 24th or 25th chapter of Matthew. You begged the question, and took it for granted that the Parable of the Sheep and Goats referred to such a judgment. But I will take no man's *ipse dixit*; I want proof. The disciples questioned our Lord only concerning the end of the Jewish age, and he merely answers their questions. He told his immediate disciples that he was coming to reward every man according to his works before some of them died. Will you venture to say that any of those identical persons are living yet? The remainder of Matt. xxiv confirms the view I have taken. It shows beyond all dispute that Christ was to come in that generation. Space will not allow us to dwell longer on this chapter.

I now invite your attention to Matt. xxv, 1. This parable of the virgins is laid down to enforce on the disciples the duty of watchfulness. See Matt. xxiv, 42, "The word then, with which this parable begins, shows (says Dr. Kenrick) that our Lord is still speaking upon the same subject about which he had been discoursing in the last chapter, viz. the period of the destruction of Jerusalem. The phrase 'kingdom of heaven' cannot here signify the place of spirits in the upper world; for if this be meant, heaven must be half composed of foolish virgins.—By this phrase I understand the professed followers of Christ. The wise virgins were those who watched and escaped; the foolish those who were negligent and perished in the common ruin, that came upon the Jews about forty years after this was spoken. The parable of the talents is given to inculcate the duty of faithfulness and patient waiting for the coming of the Lord. See Matt. xxiv, 45—51. Who cannot see that both chapters refer to the same coming? The punishment of the slothful servants Matt. xxv, 30 is the same as that of the evil servant, Matt. xxiv, 51.

Let us now return to Matt. xxv, 31, and see if the descriptions here given agree with what took place at the destruction of Jerusalem. It is said, "before him shall be gathered all nations." "Here," you said, "we are told will be an assembled universe."

Christ said, Matt. xxiv, 9, "ye shall be hated of all nations for my name's sake." He certainly did not mean that an 'assembled universe' would hate his disciples; for then they must hate themselves.—All nations were gathered together in the sense in which Christ used the phrase; and then the enemies, or goats, were separated from Christ's friends, or the sheep. It is said that the sheep were set on the right hand, and the goats on the left. Dr. A. Clarke says, "The right hand signifies among the Rabbins approbation and eminence; the left hand rejection and disapprobation." In verse 34, the king says to them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What kingdom was this? Ans. The kingdom of God, or christian religion taken from the Jews and given to the Gentiles; this kingdom might very properly be said to be prepared for them from the foundation of the world; for it was included in the promise of Christ from the beginning.

Let us next examine verse 41, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Depart who? Ans. "ye cursed." Now peruse the 23d chapter of Matthew and you will find that the obstinate and unbelieving Jews are the cursed. The punishment here spoken of is everlasting (*aiōnian*) fire. Fire is frequently used by the sacred writers to represent the temporal judgment which came upon the Jews. See Isa. xxxi, 9, Ezek. xxii, 18—22. Jer. xvii, 27. Isa. ix, 19. But who are the devil and his angels? Human beings are called the devil in Scripture. Thus Judas is called a devil, John vi, 70. In Titus ii, 3, the aged women are exhorted not to be false accusers, *ne diabolous*, not devils. See also 1 Tim. iii, 11, "Even so must their wives be grave, not slanderers, *ne diabolous*, not devils." The devil and his angels then are the leading Jews, and their emissaries.—For them the fire was prepared and they were cast in it. But the fire is everlasting; so is the punishment, verse 49, I shall therefore proceed to examine your arguments on verse 46. "And these shall go away into everlasting punishment; but the righteous into life eternal." You said 'the word applied to punishment is the same in the Greek as that applied to life; and if the punishment of the wicked come to an end, the happiness of the righteous must also.' The word *aiōnion* truly occurs in both instances; *kolasin aiōnion*; *zōn aiōnion*. But sir, neither the punishment nor the life here spoken of is endless. The adjective *aiōnios* is derived from the Greek noun *aiōn* which properly signifies age. It is frequently used in the plural number, and it is ridiculous to speak of more eternities than one.—We read of the end of *aiōn*, of the past *aiōns*, and of the present *aiōn*, and of the *aiōns* to come. If there be present eternity, past eternities, and eternities to come, and an end of eternity, pray tell me what you mean by eternity? If *aiōn* be rendered eternity in 1 Cor. iii, 18, we have, "If any man among you seemeth to be wise in this eternity."—See also Rom. xii, 2; 2d Tim. iv, 10; and Titus ii, 12, where *aiōn* is rendered world. *Aiōnion* signifies the lifetime of Onesimus, Philemon 15. You admitted that *aiōnion* sometimes signified limited duration. How then did you know that it signified endless duration when applied to punishment?

I now tell you and all who read this letter, that I do not believe that the phrase "*aiōnion* life" has any reference to the heavenly state of the blessed after death, in any one instance in the scriptures.—It means only the happiness of the righteous in this life. See John iii, 36, John xvii, 2, 3. But you remarked the word was applied to God, and must therefore signify endless duration. To this I answer, it is applied to God; but it is used to show his endless duration? This cannot be, for words are added to extend its signification, even when a number of *aiōns* are spoken of. Thus, Exod. xv, 18, literally rendered is, "the Lord shall reign from *aiōn* to *aiōn* and farther." Besides, is it fair reasoning to say that words which signify limited duration must when applied to God express endless duration? Would it be incorrect to say the God of ages, not meaning thereby his endless duration, but only his dispensations and dealings with mankind. Macknight translates 1 Tim. i, 17, thus, "Now to the king of the ages, namely, the age before the law, the age under the law, and the age under the Messiah." Though in this verse *aiōnion* occurs, yet there is a very strong word to express the idea of eternity. It is *aphtharton* which is never applied to perishable things. It signifies incorruptible, imperishable, immortal. It is never applied to punish-



ment. In 1 Cor. xv, 42, 50, 53, 54, the dead are said to be raised *aphthartou*, incorruptible, imperishable, immortal. Besides, their future inheritance is "incorruptible (*aphthartou*) undefiled, and fadeth not away." 1 Pet. i. 4. And in Heb. vii, 16, we read of *zoës akatalutou*, an indissoluble, or endless life. Where now is your argument, "if the punishment of the wicked come to an end, the happiness of the righteous must also?" Alas! it has fallen to the ground!"

I must now leave this text and pass briefly over the rest of your sermon. I have been the more particular on your text, because it is thought by many to teach clearly the doctrine of endless misery. But I have shown that it does not. The Jews as a nation are yet suffering the *aionion* punishment, pronounced upon them by the Son of man. Blindness of mind, and dreadful temporal judgments have come on them for nearly eighteen hundred years.

(To be concluded next week.)

Original.

### RESURRECTION TO DAMNATION.

A friend has desired my views on the resurrection spoken of in the fifth of John. Knowing that he has the Christian Messenger I take the liberty of communicating my views through that medium.

John v, 28, 29.

The resurrection here spoken of is a moral resurrection, as I think, can be plainly shown from corresponding testimony. Christ says 'the hour is coming, and now is, when the dead shall hear the voice of the son of God and they that hear, shall live'—those who were morally dead. 'Marvel not at this, for the hour is coming in the which all that are in the grave shall hear his voice, and come forth, they that have done good to the resurrection of life.' Who were they that had done good? They who continued steadfast and unshaken in the faith unto the end, and received the applaud of 'well done good and faithful servant, enter thou into the joy of thy lord.' But those who 'arose to damnation,' were those unprofitable servants who apostatised from the Christian faith, and began to smite their fellow servants, and eat and drink with the drunken, and at his coming had their portion with hypocrites and unbelievers. By a reference to the parable of the Ten Virgins, you will perceive this to be the plain literal meaning of the passage. 'And at midnight there was a cry made, &c.; go ye out to meet him. Then all those virgins arose,' &c. Here the same resurrection is spoken of again. Those who were prepared with oil, or the faith of Abraham, arose to life, and entered into the gospel kingdom and sat down with Abraham, Isaac, and Jacob; while those who had done evil, rejected the gospel, denied their lord and master, arose or come forth to damnation, and shared the fate of the unbelieving Jews.

If this exposition is objected to on the ground of their coming 'out of the graves,' I will refer the reader to Isaiah lvi, 4, where God speaking by the prophet, represents his people as remaining in the graves, and lodging among the monuments, &c. evidently sharing the moral pollution and sunken condition of the Jewish nation. And again xxxvii chapter Ezekiel where he speaks of the valley of dry bones.—Daniel speaks of this same resurrection, in his 12th chap. and plainly shows when it took place. 'And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt.' 'And they that be wise shall shine as the brightness of the firmament,' or arise to life and peace. 'And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?' 'And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand to heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half; and when he shall have accom-

plished to scatter the power of the holy people, all these things shall be finished.' The power of the holy people here spoken of, both civil and ecclesiastical, has been scattered to the four winds nearly eighteen hundred years. At the 11th verse, he speaks of the 'daily sacrifice' being 'taken away, and the abomination that maketh desolate set up;' and this perfectly corresponds with the prediction of our Lord in the 24th of Matthew.

I consider the foregoing to be the plain scriptural meaning of the text under consideration, and I hope the individual for whom it was more especially designed will search the scriptures and see 'if these things be so.' E. C.

Original.

### FUTURE JUDGMENT.

In a former communication, (No. 20 of the Messenger,) I endeavored to prove that the judgment spoken of in Rom. xiv, 10, 11, will be consummated at the time spoken of in Isa. xlv, 23, 24, when "every knee shall bow," &c. If the reader will compare Cor. v, 10, Rom. xiv, 10, 11, and Isa. xlv, 23, 24, I think he must arrive at the same conclusion. We read that Christ "shall judge the quick and the dead;"—therefore, he will judge mankind after death, as well as in the present life; and this righteous judgment, I must believe will be consummated, when each one of the human family shall say, "in the Lord have I righteousness and strength." This shall be the final glorious result. Although previous to the final conclusion or consummation of this future judgment, many shall experience shame, and regret for the deeds done in the body, yet this shame &c., shall result in their final reformation. And when the period arrives when each shall say, "in the Lord have I righteousness and strength," the day of judgment, and the resurrection also, I conceive, will be fully ended.

For myself, I can arrive at no other conclusion. But though I believe in a future judgment for all men, or that all will in a future day be amenable to God, for their conduct here, yet I confess I am not convinced that there will be a future day of trial, or that God will assemble all men before him at the same moment, in order to discover or bring to light the conduct of each individual; for surely he already knows the hearts of all his creatures, and does not need to gather the world of mankind before him simultaneously, to enable him to do justice to each separately. I cannot but think that both the day of judgment and the resurrection are progressive, experienced by "every man in his own order," &c.; and that neither will be completely consummated till the whole family of man will not only be raised from the grave in a literal sense, but also be morally or spiritually raised to a state of excellence equal to the "angels in heaven." All I think, at the moment of death will not be "accounted worthy to obtain that world, and the resurrection from the dead," or fully raised to a state of angelic perfection, till Christ shall have "subdued all things unto himself," &c.

The passage which speaks of those who shall be "changed in a moment in the twinkling of an eye," &c. I think has no allusion to the dead, but to those who will then be alive on the earth, who "shall not all sleep," &c., but who will at that time all be converted, and like Enoch and Elijah be translated, or caught up to God. I shall not attempt to establish my views by the adduction of Scripture, but close by inviting the candid reader to examine for himself, and see whether these things be so. S. R. S.

Stamford, Conn.

### A SCRAP.

The aim of religion is accomplished, if it succeeds in making people good. Its diamonds are brightest, when its holy influence disarms man

of a blood-thirsty spirit. Its trophies consist in robbing people of their enmity towards each other, and in warming their souls with a spirit which returns good for evil. Its most beautiful gems are good works, justice, charity, honesty and mercy. Its noblest duty is done, if it can comfort the desolate widow and provide for the wants of the orphan. Religion! It is the name of all that is good in heaven given to men on earth. It is the purity of faith and the supreme essence of virtue. It is the angel of mercy in the house of death. It sweetens life. It expands and beautifies the affections of the heart. It binds families more firmly together in unity. It is the morning guide of youth in the pathway of duty. It is the staff of old age. It is the companion of man in all situations, time and places. It is the light which illumines the tomb. It gives new courage to the startled senses, when they are called to depart from the earth. It is not satisfied, until it leaves the children of humanity before the throne of God, in the likeness of the resurrection, pure and faultless as the angels of Paradise.

Herald of Truth.

[The following is from the pen of Br. L. C. Brown, of Bridgewater, this state. Br. B. verily has a musical dreaming faculty, one we should think rather annoying to poor "Mr. Resolute." We wish it was less true to life.]

### A DREAM.

I had a dream that was not at all a dream.—Byron.

Some time in the month of February last, while travelling for the Institute, I called on a gentleman in the town of S., who professes liberal sentiments, and whose name for the sake of concealment, I shall call Resolute; though my readers may think it a misnomer.

I found Mr. R. an intelligent man. He held the office of Justice of the Peace. His wife was an intelligent and agreeable woman, and a member of the Baptist order. Esq. R. professed great friendship for the Institute, but declined doing any thing, in the way of assistance, "at present."

When I departed, I observed on the table where my hat lay, several numbers of the Baptist Register. "Do you take this paper, Esq. R.?" "Yes; Mrs. R. requests it." He followed me out and inquired when I should preach next at W.? I observed that he would see the notice in the Magazine. "I do not take the Magazine," said he; "Mrs. R. is opposed to it. I used to take it, and intend to again, when my son is old enough to read; and I design, then, to do something for the Institute; for I do not mean my children shall be educated in superstition."

I took leave and journeyed on. The unhappy situation of Mr. R. was constantly in my mind. I attended an appointment a few miles distant, that evening; went home after service, with Br. —, whose wife is a Methodist, but who attended meeting with him and was sociable. I retired early, and soon found myself in the "land of dreams."

I dreamed that some years had elapsed, (you know how fast one can dream,) that I called on Esq. R. again, and found him standing by the table, dressed in a red woolen gown and blue checkered apron, washing dishes! I inquired his health, and where Mrs. R. was? "She is in the field, ploughing," said he. "And where is your son?" "He is at Hamilton Theological Seminary." "Why do you send him to that institution?" "Mrs. R. requests it." I then asked him if he was ready to do something for the Institute? "No," said he, "Mrs. R. is opposed to it." I then began to reprimand him for his servility—when I heard the trampling of horses—the door opened—in came Mrs. R. with a coat, hat, pantaloons and boots on, and horse-whip in her hand! She raised the whip and bade me "be gone." I sprang for the door, and with the effort awoke.

Magazine and Advocate.



Original.

## EXTRACT

From an Address to Ministers.

Finally, without farther particularizing, the minister in taking heed unto himself must remember to be a "pattern of good works,"—to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." He must not only so demean himself as to secure the love and respect of religious friends, but in such a manner that even "they that are of a contrary part shall have no evil thing to say" of him. He must walk in wisdom towards those that are without, and in all his acts and intercourse with the world, whether friends or opposers, constantly keep in mind his duty to himself, his race and his God. For his encouragement he should remember what a glory the example of his Master shed upon his doctrines. Pure as they were, the life of Jesus was not beneath them. In patience, in humility, in love, he imparted beauty to every doctrine, and force to every precept. It is enough for the disciple to be as his Master and the servant as his Lord.

Brethren, we should realize deeply the grandeur of our cause—the glory of its prospective consummation. We contemplate Jesus the author and finisher of our faith, as exalted, and seated at the right hand of majesty on high. We should feel that we are his servants—the ministers of his religion. O, what a purity would it give to our lives—what a spirituality to our thoughts and feelings—what a fervency to our zeal—what a devotion to God—what an untiring perseverance in our labors of love, could we always realize and be able to say in truth, "*I am a Minister of Jesus Christ now in heaven!*" O God, grant us the influences of thy gracious spirit, that we may indeed walk worthy of our high calling—that we may glorify thee, in our bodies and spirits which are thine. R.

# IT MIGHT HAVE BEEN BETTER: It might have been worse.

BY WM. DUNLAP.

The desire to pry into the future is as universal as the longing after immortal life. Addison has made his Cato rest his conviction of the soul's immortality on the reasonings of Plato, and the universal desire that it should be so.—The Christian has the assurance of immortal life; but his consciousness of imperfection, and proneness to contravene the laws of his benevolent Creator, make him ever anxious to gain a knowledge of that "undiscovered country from whose bourne no traveller returns;" and of the situation, the happiness or misery, of its inhabitants. This anxiety was the cause of the events we are about to record.

Two American yeomen, (a more inquiring race than exists among agriculturalists of any other region,) had been neighbors from childhood upward. They had been partners in the thoughtless revelries of youth, had partaken of the excitements of political events, had borne arms in defence of their rights and their country's honor, and, finally, settled down into the quiet of that evening of life, when man cannot but look to the approaching change which must make him a traveller to the land above mentioned.

Peter Prince had remained unmarried, that superintendence of the concerns of a farm which falls to petticoat government, being under the management of a sister. John Horner had taken a wife to rule over his butter and cheese, his children, and, perhaps, himself. Notwithstanding this dissimilitude of condition, the friends continued their ancient attachment, smoked their pipes together, talked of past times and speculated on the future.

Horner was one of a more irritable temperament than Prince, and his anxiety to pry into the secrets of the world unknown was propor-

tionably greater. One evening as the subject was under discussion, he thus addressed his friend:

"Peter, though you mock at ghosts, and the notion of the spirits of the deceased returning to visit the friends they have left behind, and the scenes which were dear to them when in the flesh, I have never heard from you or any other person an argument which convinced me of the impossibility of such visits, or even of the improbability of the souls of the departed being permitted to hover about places and persons deservedly dear to them, and of appearing and giving a salutary warning, either by signs or words, of approaching death, and the necessity of due preparation."

Peter Prince laughed, and, after knocking the ashes from his pipe, thus addressed his friend:

"Give me the tobacco, John. I never said it was not so. I only say, I cannot comprehend how it can be. Give me a coal of fire—I cannot reach the tongs."

"There may, and certainly do exist a great many things beyond our limited comprehension," said John, handing the tongs.

"True, true," rejoined Peter, after a few whiffs, "I may believe much that I cannot comprehend; but I cannot believe in that which contradicts all I know. But we have talked this matter over often enough, and we shall know no more of it until we have passed from this to another state of existence."

"Until one or other of us has left this world," said John, very solemnly. "Then, perhaps the privilege may be granted—" Horner paused.

"What do you mean?" asked Prince.

"I am thinking," said Horner, very deliberately, "that as one of us will probably be removed before the other, and have the knowledge I so thirst after given to him, he might be permitted to return and impart it to his friend."

"Well, well, John Horner," said Peter, laughing, "I promise that if I go first, I will come and tell you all about it, if I can; and John, you must promise the same neighborly office in regard to me, if it is your first turn."

"I do!" said Horner, solemnly.

Here we drop the colloquy, and proceed to the denouement of our story, with as much brevity as possible, being convinced that brevity is the soul of a story as well as of wit.

Peter died in the presence of his friend, if not in his arms; and, with his characteristic hardihood, almost with his last breath, after recommending his sister to Horner's care, reminded him of the engagement they had entered into; concluding,

"It is my turn to know first, and I here solemnly renew my promise."

The death of his friend was a heavy blow to Horner; he became melancholy; his thoughts dwelt upon a future state more than ever; he feared that he and his friend had been wrong in entering upon such a contract; he looked to see a spiritual visiter, or hear from the world whose secrets he had so daringly asked to be displayed to him; he feared now what he had so earnestly wished: solitude became irksome to him, and he dreaded sleep, expecting that, in the night, (when spirits wander until the cock-crowing calls them to the prison-house,) the ghost of his friend would announce the fatal secret of his condition, and summon him to participate.—John fell sick, and disclosed to his wife the compact he had entered into with Peter.

Now, Mrs. Horner was a woman little given to speculations of any kind; she attended to her duties; worked hard, scolded, sometimes, harder; went to church regularly; and had little anxiety respecting another state of being. She laughed at John, and, it is said, called him and his friend Peter a couple of old blockheads for

making such a dangerous agreement. We shall see whether she or her husband was right.

Horner's illness made it necessary to seek his bed long before the household cares of his helpmate permitted her to think of rest. Suddenly he heard his name pronounced solemnly, and thrice "John Horner" was repeated! The curtains were drawn aside, and there stood Peter, in flowing robes, unlike his former guise, and much changed even in countenance, but still it was Peter Prince! Horner gazed upon his former friend, and tried to ask for the important communication, but he could only say,

"Speak!"

He then saw the vision bend toward the floor, and, rising, pronounce the mysterious words, "It might have been better—it might have been worse!"

Horner started up in bed, exclaiming, "Stay! tell me more!" but the vision was gone, and he saw his wife, standing, with a bowl in her hand.

"As I live, I saw him!" exclaimed the sick man.

"Saw who?" asked Mrs. Horner.

"Peter Prince!"

"Nonsense."

"As plain as I see you! He stood just where you now are!"

"Well, what did he say?" said the dame.

"He called thrice, 'John Horner! John Horner! John Horner!' He bowed low, and, rising, said, 'It might have been better—it might have been worse!'"

"Ha! ha! ha!" almost shouted his wife.

"I called you three times before I could make you open your eyes; and finding that I had knocked over the tea, I stooped for the bowl, and exclaimed, on seeing that it was not broken, 'It might have been better—it might have been worse.'" John Horner was cured.—N. Y. Mirror.

## THE WAY TO BE HAPPY.

The voice of an angel rang like a trumpet in the air, and seemed to wake me as from a trance, while the vision faded before my eyes, and I found myself once more in the porch of the temple. The sun had already gone down; the crowd had withdrawn from the busy haunts of the day, to seek rest and refreshment from their labors; and the solemn stillness of the evening with its cold and quiet clouds, concurred in the solution of my doubts to calm and tranquilize my mind.

Such, my son, was the vision which the prophet deigned for my instruction, and not for mine only, but for yours, and for all who wander in the pursuit of happiness. Thou hast sought it in the things of this world, and it is therefore that thy hopes have been deceived. Thou hast followed thine own heart's desire, and hast looked for happiness in pleasure, and in the gratification of passion and of sense:—thou hast been guilty of indifference, yea, unkindness to others, which is a grievous sin. Therefore thy soul loatheth the flesh that it lusteth after—the wine of the vintage has tasted as the waters of Marah, which is bitterness; and no man hath loved thee. Repent, therefore, and amend; be gentle, be pitiful. Look to the poor, do good. *Make others love thee, and thou shalt be happy.*

## THE GRAVE.

There is a sacredness of feeling, an awe attached to the grave, in whatever situation it is to be found—whether in the crowded city, the busy village, the field, or the forest. But this feeling is stronger at the lonely grave, than in the crowded cemetery. It is a feeling of nature, and cannot be expelled by any process of reasoning, or any influence of cold philosophy. It does not depend on any peculiarity of religion, on this or that mode of belief or unbelief, but adheres alike to the Pagan, Jew, Mahometan, and saint.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, MAY 23, 1835.

## BR. DOLPHUS SKINNER,

Of Utica, is expected to preach in the Greenwich church in the morning, and in the Orchard-st. church in the afternoon, of Sunday 24<sup>th</sup> inst. (to-morrow.)

## REMOVALS.

We neglected to request subscribers (previous to the first of May,) to leave the changes in their residences, as far as possible, at the office. Errors have in consequence undoubtedly occurred, and many have failed to receive their papers. Some unquestionably are still left at the old Nos. The routes will be regulated as speedily as possible. In the mean time subscribers will please give early notice at the office of any errors which may still occur. Our efforts are constantly directed to a punctual distribution of the paper.

## THE HORRORS OF ENDLESS MISERY.

The imaginations of men have been put to the rack—the powers of orators have been exhausted, in portraying the horrible nature of the unceasing torments, of that state beyond the grave, which form so prominent a feature of the popular doctrines of the day. We say the “imaginations of men,” for it is in truth, on “imagination” alone, that the whole doctrine of eternal punishment rests. There is nothing in reason, nature or revelation to substantiate it. Imagination, however, has not been idle in her work. We have seen many attempts, even by Universalists, to fix the attention of limitarians on the subject—to give them some faint conception of consequences which they so madly contend for, and the views have frequently been truly appalling; still we have seldom seen a darker picture than one we find in the New-York Observer, copied from the Charleston Observer. Universalists we believe are sometimes accused of overrating these matters—of giving them a higher coloring than they will justly bear, but really we think our orthodox friends, or some, at least, must be equally obnoxious to the charge, if there is exaggeration anywhere.

The motto which the writer has taken, is, “Can thine heart endure or thine hand be strong?” Not, we are ready to answer, under the accumulated sufferings of eternal burnings! He very justly says, “no one has deliberately calculated on the horrors of everlasting abandonment. Oh! who can endure it?” No one, we repeat, unhesitatingly. It has made “many mad, and others melancholy,” by the testimony of your own writers, and papers. It invariably, when brought home to one's own bosom, drives reason from her throne, and presents one of the most melancholly of all views—the wreck of the human mind—even if it does not bring death itself. “With what dark images, (says he,) does it haunt the soul? No ray of light—no gleam of hope breaks in upon the prison of despair. It is all darkness, all misery!” How many poor, desponding souls can certify to all this, through merely the brief history of modern revivals. The writer proceeds—and he sketches his picture as though his own soul had had some acquaintance with the subject of his delineations—

“The darkness of perdition, alas! who can bear it? It is so fearful, so intense, so gloomy, so ceaseless. It is the gathering cloud which increases in blackness—the total eclipse which shuts out all light forever—the deep dungeon which immures the soul in eternal midnight. “The mist of darkness”—“the blackness of darkness,” are terms denoting the imagery which shadows forth the world of perdition. Oh, who can dwell forever shut out from the light? How appalling that dark abyss, where there is no sun—no moons—no twinkling star—no coming morn—no future day—that “land of darkness, as of darkness itself”—where there is no order—no prospect—no object of vision—nothing but the dense smoke of the bottomless gulf! The terror of such darkness how inexpressibly great! And yet it is but a faint image of what the soul must endure forever.

The desertion of that world of death, how terrible! The solitary cell how gloomy! But this is the dungeon of dungeons. Alone—shut out from all society, and shut up to his own dismal reflections, and there forever, with none to

whom he can unburthen his soul—with none to whom he can pour the sad tale of his wo—with none to whom he can confess his crimes, and thus roll off a fraction of that intolerable load of anguish under which he is crushed—such a lonely, deserted state, how unspeakably, overwhelming! In that land of shadows and of “darkness as darkness itself”—“friend, lover, and acquaintance,” are all far away, and the sinner strides his despairing track, an eternal stranger to all the sympathies of family—all the endearments of social intercourse—abandoned of heaven, and hope, and left to wend his solitary way in still deeper desertion through the long track of an endless night. The desertion of damnation, how intolerable! It is the bitterest ingredient in his wo.

The passions developed and perfected in the lost, how terrible! “Who can stand before envy?” Oh, how the sinner will envy the saints in light! Their sweet songs—their golden harps—their joys unutterable and full of glory—their robes of spotless purity are all materials for the corrosion of his envy—for the gnawings of that worm which never dies. Jealousy, the most cruel and unrelenting of all the passions, will there find full scope. All the fires of hell cannot burn it out. The floods of perdition cannot drown it.

The misery of being lost, how inexpressible! Who can dwell with the devouring fire? Who can lie down in everlasting burnings? Who can endure the gnawings of the deathless worm? The sublimest of uninspired poets said—

“Me miserable! which way shall I fly,  
Infinite wrath, and infinite despair.  
Which way I fly is hell. Myself am hell;  
And in the lowest deep, a lower deep  
Still threatening to devour.”

It is misery without relief—without hope—without limits—perpetually increasing, and yet with powers perpetually strengthened to bear accumulating wo. It is wrath to be revealed—and ever to be without cessation, without abatement. Oh, might hope enter this dark mansion—might its guilty inmates indulge the prospect of annihilation at any period ever so remote—might some ponderous rock grind them to powder—or might one drop of water be applied to their parched tongues—what a luxury! How would it mitigate the horrors of despair! and render less intolerable the abode of the damned! But when they cry, how long? And are answered, “forever”—and when again they raise their cry, how long, and the pit echoes “Forever”—when rocks and mountains melt down before them, and leave them, (Oh! how naked,) without a covert from the vengeance which they have incurred—and when their perpetual blasphemies provoke anew the divine endurance, what have they to anticipate as the reward of their deeds, but indignation and anguish, tribulation and wrath? As the gift of the lost will forever increase, so side by side their despair. But what a faint image can we have of misery to be endured forever, to increase forever, and to be borne as the just demerit of accumulated sins forever! As I draw near in imagination, and hear the blasphemies of the pit, the accent breaks upon me—Oh, that God would die! but he is the living God, and to be in his hands will finish the soul's despair.”

Let the attentive reader now turn to the teachings of Christ and his apostles, and see whether he can find a parallel to the foregoing throughout the whole record of their ministry. True, he will find denunciations against transgressors—he will find repeated assurances that he “that doeth wrong shall receive for the wrong that he hath done,”—that “there is no peace to the wicked”—that “the way of the transgressor is hard,” &c. but he will look in vain for such accumulated terms of wrath and vengeance, as the following—“everlasting abandonment,” “prison of despair,” “darkness of perdition,” “dungeon of eternal night,” “dungeon of dungeons,” “desertion of the world of death,”

“desertion of damnation,” “fires of hell,” “floods of perdition,” &c. &c.!!!

Such was not the teaching of Christ, nor any of his accredited ministers. The scribes and pharisees—they who trusted in themselves that they were righteous, and were constantly denouncing others as the wicked, he always rebuked sharply; but to those “of the world,” the reputed “sinners,” his language was always the language of kindness, of condescension, of persuasion—entreating them by the mercies, by the great love of God, to be reconciled to their Father in heaven. No horrid imagery was ever bro't to his aid in the work of converting men to the glorious truths of his gospel. On the contrary, the whole burthen of the message was, “FEAR NOT! for behold I bring you good tidings of GREAT joy,” &c.

Reader, carefully contrast the two, and judge ye between them. P.

## THE GREAT TENT.

In one of the religious papers of our city, now before us, we find an allusion, by a correspondent, to a query which it seems appeared in that paper sometime last fall. The query is this—“Will not our brethren in the Great Valley be prepared early the next season to try the experiment of the Great Tent?” The correspondent alluded to, who writes from Illinois, replies, “It is just such an EXPERIMENT as we long to make.”

Our readers may be curious to learn the meaning and object of the “Great Tent.” We quote a paragraph which will fully explain the subject. It will be well, also, for us all to keep advised of the “experiments” of the age. The writer named above, says:

The settlements in Cooke, La Salle, and Putnam counties, (Ill.) are quite numerous, and new ones are forming continually. But in those three counties, I know of but three houses built for public worship. In addition to these there are perhaps three or four school-houses, which are used for this purpose. In the other settlements the people assemble in private houses—those are small log cabins, and very inconvenient, both for minister and people. The last year there were many places where it was desirable to hold protracted meetings, and where the people would have rejoiced in the privilege. But there was no place where the meeting could be held, so as to bring half the population within the sound of the gospel. And there are no such places now—nor will there be in all those settlements for a long time—still protracted meetings must be held, if the cause of Christ in these counties is to be greatly advanced—and you have told us where to hold them. We thank you for it. It has greatly cheered and encouraged us. We look forward with such interest to the time, when we may spread our tent in those beautiful groves, and along those pleasant streams, and on those noble prairies, and preach the everlasting gospel to hundreds who, without it, would hardly hear a sermon in a year. O how we long for such a sanctuary. And my dear brother, I write just to ask if the good people or your city will not send us one as soon as navigation opens; and pray, when it is set up, that the glory of the Lord would overshadow it, that ministers and people when they approach it may be filled with the Holy Ghost and with faith.

He desires one that will accommodate “from five to eight hundred souls.” The editor thinks it will cost about \$400, and encourages contributors by announcing that “Br. Finney has one now in progress which he expects to carry with him and spread in Northern Ohio.” By these particulars our readers will understand the purpose and objects of the “Great Tent”—the important part it is destined to enact in the work of evangelizing the “Great Valley.”

But our principal object in alluding to the subject is, to notice one remark of the Illinois correspondent. Speaking of the want of houses of worship, and the difficulty of bringing the population within the sound of the (Limitarian) gospel without them, he says, “still, protracted meetings MUST be held, if the cause of Christ in these counties is to be greatly advanced!” Alas! for the cause of christianity, if it has no other reliance for its advancement than upon modern fanatical protracted meetings.



Revivals of true religion we rejoice in—a religion that will lead its professors to deal justly, love mercy and walk humbly before God; but it would seem to us little short of sacrilege to spread a modern Revival "Tent" in "those beautiful groves, and along those pleasant streams, and on those noble prairies," to which he alludes, in which to preach the everlasting wrath of God to man. Each tree, shrub, and flower, in those "beautiful groves," every gentle murmur of those "pleasant streams," and each spear and blade of grass upon those "noble prairies" would stand as a perpetual monument of the goodness of Jehovah, and frown indignantly upon such a libel upon His character, and dealings with the work of his hand.

Were we to go back some 1700 or 1800 years, we should hardly hear the true ministers of the cross exclaiming, "still, protracted meetings must be held, if the cause of Christ is to be greatly advanced"! Then, it was known and acknowledged that "the goodness of God leadeth to repentance." But times change. This is a world of "experiments." And happy will it be for us if fanatics do not "experiment" away all vestiges of Christianity. P.

### THE METHODIST CONTROVERSY.

Our esteemed friend at the South who inquires in regard to the controversy between Br. Pitt Morse, and the Methodist clergyman, is informed that the reporters of the story to which he alludes probably derived their opinion and information from the one-sided course of the Methodist paper of this city.

We are not fully advised, ourselves, of the commencement of the discussion between Br. Morse and Rev. Luther Lee, (Methodist,) but believe that the first definite proceeding was an oral discussion at Antwerp, N. Y. some few years since. We know little of Mr. Lee, except through his proceedings with Br. Morse. From his course here, we judge him to be a vaunting, vamping fellow, destitute of every requisite for honorable discussion. So far as we can understand the matter, after the oral discussion was closed, Mr. Lee went on in a boasting, bullying manner, claiming the entire victory over Br. M. defying the world, as it were, against his own dear self, or something to this effect—we may not get the precise circumstances.

Br. M. subsequently proposed to him, that if he was not satisfied with the result of the oral debate, he would hold a written one with him on certain conditions. A correspondence was opened, and in Mr. Lee's quibbling, twisting, prevaricating way, it was continued, we believe, some months before Br. M. could get him at any definite terms. These, however, were finally settled, and Br. M. was to have the whole published in the Magazine and Advocate, they each being allowed an equal space in the columns. But before its publication was commenced in the Magazine and Advocate, Mr. Lee procured the insertion in the Methodist paper in this city one entire letter of his own, and a part of one from Br. Morse. Br. M. who was then in this city, immediately published through the Messenger the two introductory letters, and the suppressed portion of his own, with an implied request for the Methodist editors to copy it. This they never have done; and although they continued to publish Mr. Lee's articles throughout the whole discussion, we believe they never inserted another line from Br. Morse!

The Discussion was regularly inserted in the Universalist paper, the Magazine and Advocate, both sides of it, till Mr. Lee had occupied more space than Br. Morse. About this period Mr. Lee abandoned the question under discussion, "Will all men finally be rendered holy and happy?" and commenced a series of Nos. "On Future Punishment," in the Methodist paper. These he insisted on being published as part of the discussion in the Magazine. They were objected to on this ground, but several were finally admitted by the editors, on the express condition that they should be regarded as occupying so much of his room in their paper. It was ascertained, however, that Br. Morse would not receive them as a part of the discussion, and would not reply to them, as they were a total departure from the subject under discussion, and evidently introduced with the hope of drawing him away from it. The editors then refused to publish any more, but held their columns open for the discussion of the question agreed upon.

Mr. Lee immediately made piteous complaint of being shut out of their columns, that Mr. Morse had abandoned the controversy, &c. and this idea was trumpeted through the 25 or 30,000 copies of the Methodist paper of this city, and believed no doubt by thousands, as the news went in the case. And this proclaimed to the world, too, by a

paper which dared not, or would not, publish both sides of the discussion; and of a man, too, who evidently retreated under the banner of Future Punishment, for the purpose of avoiding difficulties which were crowding upon him on the main question—the final holiness and happiness of all mankind.

With these particulars on the subject, which we think are correct in the main—in all their important bearings—our friend can judge how far Br. Morse was "entirely beaten off the ground."

If this is not substantially correct, will Brs. Morse, or Skinner, or Grosh give a brief statement of the matter, that we may effectually rebut the false representations that are going about there. So long as we are shut out of the publications giving these unjust impressions against us, our only remedy is to do what we can through our own periodicals. P.

### CONNECTICUT ASSOCIATION.

This body met at Tolland, Conn. on the 29th ult. Br. R. O. Williams, Moderator, and Br. W. A. Stickney, Clerk. Appointed Br. Williams to deliver the Annual Discourse at its next session, and chose Br. W. A. Stickney Standing Clerk, in room of Br. Case, removed out of the bounds of the Association. Authorized the Clerk to designate the place for next annual meeting.

Public services were held Wednesday afternoon and evening and Thursday morning, afternoon and evening, and Sermons preached by Brs. W. A. Stickney, C. Spear, R. O. Williams, M. H. Smith, J. Boyden, jr. and J. H. Willis. Circular Letter by Br. Stickney.

### ITEMS.

The Geneva "Heald of Truth," of the 9th inst. contains an account of the Dedication, on the 6th inst. of the new Universalist Church recently erected in Geneva, and of the Installation of Br. Jacob Chase, jr. as pastor of the Society there. Dedictory Sermon by Br. G. W. Montgomery, and Installation Sermon by Br. L. L. Saddler. The account shows that the cause of Universalism is in a most prosperous condition in Geneva.

Br. J. M. Austin was Installed Pastor of the Universalist Society in Danvers, (South Parish) on the 29th ult.

Br. A. Case entered on his labors as Pastor of the Universalist Society in Plymouth, Mass. on the 2d inst.

We see frequent mention made of the new work of Br. R. Streeter, "Mirror of Fanaticism." It is spoken of in warm terms of approbation. We have not yet seen a copy.

A Berean Institute has recently been formed in Claremont, N. H. similar to the Young Men's Institutes recently established in several other places.

Br. Williamson of the Inquirer and Anchor has recently preached in Claverack, N. Y. a short distance east of Hudson, where he says a good degree of interest is manifested on the subject of Universalism. Active measures are taking to erect a house of worship. Br. Whittaker, of Hudson, frequently visits there.

A Memoir of our late Br. James Freeman, prepared by Br. S. R. Smith, Clinton, is now in press, and will be speedily published. The profits of the work are to be appropriated to the benefit of the widow and orphans of Br. F. Can there not be an extensive sale?

Br. Allen Fuller relates in the Southern Evangelist the circumstance of some preachers destroying a load of Watermelons last summer, belonging to a poor man, near a Methodist Camp Meeting in Edgefield District, S. C. He has been lately informed that the preachers, (five in number) have been fined \$150 each, and costs of suit, for the outrage, and says that contributions and subscriptions have been taken up to relieve them from the penalty of the law! Br. F. continues—"What a spectacle! Five professed ministers of the gospel deliberately destroying a poor man's property, and when forced by the civil law to make restitution, begging the money of their vassals. Is this the example we should expect from the followers of Christ? And what would be our condition if under their authority."

### "DISAPPOINTMENTS."

Br. Drew, of the Maine Intelligencer, has a very happy faculty of getting at a matter in few words. Not long since he came to the conclusion, that "Sunday rains" were very injurious to health! and hence the neglect of public worship in stormy weather. But with the true yankee spirit of inquisitiveness he could not rest until he had learned "more of the matter," and after special and extensive inquiry

among professional men, and those acquainted with the subject, he found to his joy that there was no more real danger from a Sunday rain, than from one on any other day of the week! We noticed the respective cases in the Messenger as they appeared. We have another case, in the paragraph below, which we style, *much truth in a few words*. Let it be read and reflected upon. P.

Preachers sometimes disappoint their congregations, by not attending meeting as expected. The evil, though a rare one, is grievous; and justifies the complaint which is sure to follow. But disappointments are not all on one side.—Often the people disappoint the preacher by their non-attendance. Let not such be hasty to complain of the delinquency of a preacher.—Sometimes, too, a preacher disappoints his hearers, by not appearing so interesting and animated as expected; full as often, however, his hearers disappoint him, by their drowsy, inattentive habits during service, whereby he feels depressed and rebuked. It is not right that the preachers should be the only ones to be complained of on matters of this kind.

### THE SOUTH.

With pleasure we acknowledge the receipt of a friendly epistle from Br. H. F. Stearns, post marked at Bellville, Conecuh co. Alabama. It will be remembered that Br. S. went out last fall, from Great Falls, N. H. on a Missionary tour South, notice of which was given in the Messenger at the time. He says, "The cause of truth I think will have a permanent foundation here, though its progress will of course be silent, gradual, and by the multitude, unobserved. Her votaries are few, after our order; but as usual, they are the most intelligent, well read men. People are much less disposed to receive the doctrine here than in our section of the union, because it is in general entirely new, and you may be sure the opposition is altogether different from what we are accustomed to at home. If the clergy are not awake to the approach of this new doctrine, I can have no conception of what the phrase 'awake' means."

We have little doubt of this latter particular to which he refers; but as in other places, we trust their persevering opposition will eventuate in an investigation, and consequent downfall, of their own rotten systems, and the extension of truth in that region. We hope Br. S. will allow us to hear from him, of the progress of the work, as often as may be convenient. P.

### KILLINGWORTH, CONN.

We a few weeks since gave an extract from a revival report of the Rev. Lewis Foster, of Killingworth, Conn., certifying the conversion of Universalists, &c. during a protracted meeting in that place. Br. R. O. Williams, of the Inquirer and Anchor, after copying the extract, remarks on the subject as follows:

"We confess ourselves somewhat skeptical in relation to this marvellous story. At any rate, we are very confident that the Universalists are not all converted—Mr. Foote and endless misery; for we send some dozen or more papers into that place. Nor do we believe that our brethren there are completely 'disheartened,' for we understand that they have raised funds and are making preparations to have preaching one fourth of the time during the coming summer. We know that there are many 'good men and true' in that place; and listening, as they so frequently do, to the ocean's roar, we do not think they would be much frightened at the more boisterous noise of a modern, protracted meeting. We trust that they will persevere in their labors of love; and we pray God to guide, support and bless them.

We would be very thankful if they would send in the names of some of those converted Universalists, if they have not all evaporated."

### Original

### SERVING GOD.

However revolting the idea may be to the devoted servant of the Lord, and to the bosom of the contrite christian, there are persons who openly declare, that if they believed God is final-



ly to ransom the whole Adamic family from sin, if "He will have all men to be saved," they would not serve him. Such a declaration is not unfrequently made by those who profess the christian name. In other words, if they believed that the Almighty "has purposed in the fullness of times, to make an end of sin, to finish transgression and bring in everlasting righteousness," they would make the work as difficult as possible, they "would take their fill of sin." If they believed that the time is coming when "every knee shall bow and every tongue confess that Jesus is Lord, to the glory of God the Father," where knowledge, and peace, and joy, shall pervade the moral universe, they would now bow the knee to Baal, use their tongue in deceit, and "sharpen it like a serpent." If they believed that the whole human family are to congregate around the throne of God, and pay Him the devotion and service due to his name; that all intelligent beings are to love each other freely, and God supremely, they would neither worship God now, in private, or public, nor would they love any member of the human race. If they believed that God is to be "all in all," filling every bosom with the spirit of benevolence and heavenly charity, they would wish to be possessed with "seven devils."

Have individuals who make such declarations as these, ever reflected that they place themselves on the same footing with the rebellious and idolatrous children of Israel? The prophet Malachi, iii, 14, says to this wayward people, "Ye have said it is vain to serve God, and what profit is it that we have kept his ordinance." He had assured them before bringing this charge against them, that "the Lord was to open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it." "All nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." But this wicked people, seeing this was to be the case, declared "it is vain to serve God." Is it not so with some of the modern people of the Lord? If all are "to be blessed in Christ," and the windows of Heaven are to open and shed a light of grace and glory, "far as the curse is found," they say it is vain to serve God, and there is no profit in it.

From the foregoing, we draw the following reflections:—

1st. We would much rather be on the side of those who feel the kindling glow of gratitude, love, and adoration warming the heart, from a sense of God's manifold blessings; than to say with the ignorant idolator, "it is vain to serve the Almighty." How lost to all sense of grateful emotion, must he be, who in the midst of the Divine benefactions, surrounded by his blessings and upheld by His hand, can feel no ardour of praise and worship elevating his soul to the Author of all good.

2d. This declaration, "it is vain to serve God," savors of ignorance, ignorance of the character of God, and the nature of His law, ignorance of what belongs to their highest interests and their spiritual welfare. They who have learned the true character of God, and the design of His ordinances, are prepared to acknowledge that it is not vain to serve Him, and that there is profit in keeping His commandments. They feel the truth uttered by the apostle, "godliness is great gain."

3d. It denies the only true foundation of christian love and piety, that is, a knowledge of the Divine goodness, and an unwavering faith in His word, and places the motives for serving God on the same level with those of the servile trembling slave.

We have seen that this was the language of a people who were to receive an overflowing blessing from the Almighty, and it is what many persons of the present day would say, did they believe that all men were to have the blessing

of salvation. Was this language commendable? Was it the effusion of contrite hearts, replete with gratitude to their Heavenly Benefactor? was it worthy the character of obedient children—does it become the christian?

Let us discard from our minds that principle which would subvert the law of God and disobey its ordinances, if attended by a faith that the law is ultimately to be universally revered and practised, and let us serve God with a willing heart, "knowing that our labor is not in vain, in the Lord."

B. B. H.

#### PROFANITY.

"Take not the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Of all the evils, practised among mankind, that of profane swearing, is the most useless, degrading and inexcusable. Doubtless, persons often become so habituated to this baneful practice, that they frequently take the name of their God in vain when they are almost unconscious of it themselves. I have known respectable men—fathers too, and otherwise, useful citizens, who, when excited, either angry or pleased, were constantly in the habit of qualifying their expressions with an oath. How useless! how disgusting! how shocking! how contrary to the commands of God! who will not hold him guiltless that taketh his name in vain. It cannot make falsehood a virtue, nor truth more beautiful. Let not any try to excuse themselves, by saying they "learn it from the Partialist's pulpit;" for, though it may be true, that they hear the character of their God, dishonored, even from so high—so responsible a situation, it does not exonerate them from the guilt, in the sinful practice of "damning" their fellow man, "to hell," in the name of God their Father, or Jesus Christ their Redeemer. And above all, let not the Universalist borrow from the Partialist such sinful and odious language; they are the least excusable, of all christians,—believing, as they do, in the unchangeable and impartial love of their God, towards the whole family of man—and the all-sufficiency of their Savior, to redeem from sin and death,—and without respect to persons, to lead them to the heavenly Canaan, where they shall dwell in pastures ever green, and drink of pleasures ever new.

O that all, who bear the name, Universalist, would live the doctrine they profess; as God, their Father, is kind to the evil and unthankful—so they should "overcome evil with good," "pray for their enemies," "bless those that curse them," and thus imitate the perfections of our Heavenly Guide. How soon should we see the influence of this heavenly doctrine! Yea, all men would be constrained to acknowledge its beauties; they would see it "as a light set on a hill," and would give glory to God, in the highest. In this life we should reap a rich harvest of enjoyment,—aside from the unspeakable joy, arising from the hope of an immortal existence, in an eternity of unmingled pleasures.

Inquirer and Anchor.

#### HARTFORD BEREAN INSTITUTE:

To all Universalist Institutes scattered abroad, the Universalist Berean Society of Hartford, Ct. sendeth Christian salutation.

BRETHREN—We deem it our duty, as well as privilege, to lay before you the means we have adopted to advance "the glorious gospel of the blessed God."

We have formed no Institute in this place, for we already have a Society, which accomplishes all we could expect from one. This Society is called the "Universalist Berean Society," and was formed three years ago. We hold our meetings once in seven days, and the following is our order of service. We commence with singing—then the chapter, which comes in course,

is read by the President, or by some one whom we may appoint. A brief illustration of the chapter is given by the President; after which any one can give his views on the subject embraced in it, or ask a further explanation of any part.

A box is laid on the table, into which passages of scripture, which are to be illustrated, are placed; also objections, or any thing which needs explanation. And persons who are inquiring for the truth, or wishing to know what Universalism is, and yet feeling a delicacy about proposing their inquiries, can by this means have them brought before the meeting. When this discussion in relation to the chapter ends, the President proceeds to the illustration of those subjects which are laid upon the table. Essays and communications are laid upon the table. Essays and communications are read by the authors, or by the President. After this a hymn is sung, and the meeting closed by a prayer to God.

Our officers are a President, a Vice-President, a Secretary, and Treasurer, all of whom are chosen annually.

We have also in connection with us a society, called the "Universalist Library Association." This Association have a Library consisting of over three hundred volumes, comprising the standard theological works; all books in illustration of Universalism; and many of the most popular histories, biographies, together with miscellaneous works of a useful and entertaining character. A Librarian is in attendance every Saturday evening, at which time, the members of the society supply themselves with books.

Brethren, we have been thus particular that you may know that we are not idle, but are co-workers with you, in breaking the chains of mental bondage, and bringing the captive into the glorious liberty of the children of God.—We wish you God speed; and in your devotions pray for us, that the word of the Lord may have free course, and be glorified. M. H. SMITH,

President of the "Universalist Berean Society,"  
Inquirer and Anchor.

#### Quarterly Meeting.

The Quarterly Meeting of the Society for the promotion of Universalism in the city of New-York, stands adjourned to next WEDNESDAY EVENING, May 27th, at the Orchard-st. Church, commencing at half past 7 o'clock. An Address, specially for the occasion, will be delivered by Br. T. J. SAWYER. A general attendance of Universalists (ladies as well as gentlemen,) throughout the city is earnestly desired.

#### Married.

In New York, on the 16th inst. by Rev. T. J. Sawyer, Mr. CHARLES PLATT and Miss MARY SHERWOOD.

In the city of Brooklyn, on the 13th inst. by Rev. T. J. Sawyer, Col. ABNER SANFORD, of N. Y. and Miss SARAH BRINCKLEY of the former place. Also, Mr. JOHN B. KIDDER and Miss SARAH A. A. WILLSON, both of Bro. klyn.

#### Died.

In New York, on the 12th inst. Mr. JOHN P. TIBBIS, aged 37 years.

In New York, on the 15th inst. Mr. JAMES M. C. CAMPBELL, aged 24 years.

In New-Haven, on the 22d of April, ELIZABETH ANN, wife of Mr. Willard L. Sears, aged 18 years.

#### Religious Notices.

Br. L. C. Marvin, will preach in Newark, 5th Sabbath in May.

Br. N. Dodge will preach in Croton, Sunday May 24.

Br. C. Woodhouse, of Lansingburgh, will preach at Newark, N. J., on the 4th Sabbath in May, (to-morrow.)

Br. Bulkeley will preach in Huntington, L.I. Sunday May 24th, (tomorrow.)

Br. Samuel Ashton will preach at Brookline, Pa. on the last Sunday in May, in the morning, at the Red School House in Harford in the afternoon; and at or near the house of Simon Stephens, Springville on the previous evening, (Saturday evening, 30th inst.)



**THE DYING ONE.**

They bore her back in silence—that fair girl—  
From her long pilgrimage—and laid her down,  
In cold and shrouded loveliness—and wept  
To think so beautiful and bright a being  
Should pass from Earth away.

O it was sad to see how all the hopes  
That nestled in that young and guileless heart  
Had spread their gold and purple-tinted wings,  
And one by one departed, ere she turned  
Her faltering steps away, and left he spot  
Where first her gentle spirit had looked forth  
Upon the grandeur of created things;  
Learning in silence and in solitude  
To worship their Creator. \* \* \*

They bore her back ere yet the balmy breath  
Of the sweet Spring had whisper'd to the Earth,  
Bidding the buds and blossoms to break forth,  
And the grey hills to put their verdure on,  
And deck them for her coming. \* \* \*  
At the deep midnight hour, with measured tread,  
They bore the sleeping maiden to her home,  
And laid her down amid the quiet scenes  
To which her memory clung—  
Clung with a love so fervent and intense  
That, oft, while pining 'neath the sunny skies  
Of the sweet South, her weary spirit turned  
To linger o'er her beauties, and she pray'd—  
"Let but my days be lengthened till I see  
The moonlight sleeping on my native hills,  
And the blue bay that bounds them—yet in this,  
Father! thy will be done!—I would not ask  
Aught that in heavenly wisdom is withheld.

"Mother!—sweet mother! leave me not, I pray,  
In this strange land alone!—how could I brook  
That thou should'st turn thee, sorrowing, to that home  
Whence we came forth together?—Oh I know  
It will not grieve me then—yet, mother dear,  
Methinks I should sleep sweeter were I laid  
Upon that sunny hill in our green isle,  
Where thou wilt sleep beside me, 'neath that tree  
Whose golden branches, weeping o'er my grave,  
Shall drop their dews on thine."  
East-Hampton, L. I. New-Yorker.

**VIEW OF PITTSBURG.**

The walks and rides in the environs of Pittsburgh are rendered interesting by a variety of objects, besides the fine scenery through which they lead. A description of the Pennsylvania Canal, which flows on an aqueduct over the Alleghany, and passing through a tunnel of a few yards in length, locks into the Monongahela, on the opposite side of the city, would furnish you with no newer ideas than a description of any other canal. \* \* \*

So you must follow me in my ride of this morning along the Monongahela. The fog and coal-smoke together rendered the atmosphere so thick, even after crossing the bridge over the river, to a straggling village opposite, that I verily believe it was only the dazzling sparkle of a pair of queen-like eyes, marshalling me through the gloom, that enabled me to ascend the opposite height with safety. Leaving the rest of the party far behind, I followed their beautiful and high-spirited owner up a winding path, where our horses, after sinking to their fetlocks in the clayey soil, would slip half a pace backward at every step, and gained at last an elevation nearly five hundred feet above the level of the river, where to my surprise, instead of a sudden descent upon the opposite side, the eminence continued rising in a succession of fertile fields, until the last green slope was terminated by a distant wood. We rode along the edge of the precipice for a mile or two, and from the state of the atmosphere on the side towards the town, you can conceive nothing more singular than the effect of the scene below. Imagine yourself standing on Weehawk Height, with your own city brought immediately beneath your feet, the whole landscape bright and clear above, and a cloud so impervious below that not an object can be discerned at five yards' distance. The gulf seems unfathomable. The hoarse jar of machinery comes upon the ear like the groans of a nether world; and the lurid flame which ever and anon shoots from some furnace athwart the gloom shows like the penal element itself. But now the noon-day

sun has pierced into that murky glen—the fog begins to rise—a gilded spire glances here and there in the broad sunshine, and some tall headland stands greenly out from the silver veil that wraps its base; the banner from yonder arsenal floats gayly forth in the warm air; and as the flaky mists rolls more rapidly up the river, begins to stream upon the refreshing breeze. The rivers themselves can now be traced far away, with many a dewy island stealing out, one by one, upon their bosom. Beneath, a bustling city seems as if it had sprung at once to life, while the quiet farm-houses slowly appear upon the sleeping fields beyond. This single view is worth a journey to Pittsburgh.—*Winter in the West.*

**THE EMIGRANT—An Extract.**

I have not hazarded these opinions upon observation alone. I take "the high *priori* ground." I reason from the well known character of *emigrant* population in all times and places. For what is the emigrant? Not the man who seats himself at ease on the patrimony of his fathers, and thinks he does exceedingly well, if he does not squander what they and their ancestors have accumulated; not the man who is brought up to walk timidly from his cradle to his grave, in the precise footsteps which accident may have led his progenitors to tread before him; not the man in whom the enervating influences of home and a competency, have extinguished all desire for new scenes and enterprizes, and whose indolent motto on all occasions is, *things just as they have been*. No: but he is the man whose innate force of character has been sufficient to sunder the nameless ties which bind one to the place of his birth, and set him out upon the march for a distant abode. He sallies forth, like a knight of old, reckless of hardship, to carve out his fortune among strangers, by dint of vigorous effort. This is modern chivalry, springing from the proud consciousness of self-dependence and self-sufficiency. The emigrant expects to aid from others, and asks none. But, like a dauntless soldier, he has thrown away the scabbard and trusted every thing to the strong arm, the unflinching nerve, and the determined purpose. That he had left all else behind, proves that he brings an unconquerable will, and he must prevail. Such was the first population of the Atlantic shores, and such is now the population of Ohio. Hardy industry, keen perceptions of interest, untrammelled freedom of thought and action, restless enterprize, and a sovereign contempt for all effeminate habits and fashions, are their prominent characteristics. And if such men could make the sterile rocks and barren sands of New-England blossom as the rose, what will they not do in this region of exhaustless fertility? What will they not do, did I say? Rather let me ask, what have they not already done?

**MOURNING DRESSES.**

An interesting female writer, in alluding to the custom of wearing black apparel for deceased friends, and the too frequent instances of a mere semblance of mourning, remarks;

"If our friends are virtuous, and our belief in Christianity sincere, why assume a mourning robe, when they are clothed in the white garments of immortality? Why shroud our heads, when theirs are crowned with amaranthine wreaths? Why utter sighs of woe, when they are hymning to celestial harps, amid celestial choirs? And when a case occurs where those who should have loved us have rent our hearts by sin, or broken them by harshness, and the weary spirit, shrinking from observation, turns on itself to commune in silence, why assume the ostentation of regret before an unsympathizing world?

Yet let me not treat lightly or harshly a prejudice founded on the delicate impulses of nature. Perhaps the hand that writes these strictures

might be the first to mould those sombre monuments which affliction raises to departed friends, and would be the last to lay aside the time-honored associations that cluster in the day of earthly separation."

**Universalist Books.**

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

- Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.  
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Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.  
Balfour's Examination of Stuart's Exegetical Essays—75cts.  
Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.  
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Modern History of Universalism, by T. Whittemore—\$1.  
T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.  
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Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.  
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Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.  
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Most of the above Books are for Sale, Wholesale and Retail, at No. 2 Chatham-Square, foot of Bowery, New-York.

**REVISED EDITION,****Of Notes and Illustrations of Parables.**

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

For the above work for sale at No. 2 Chatham-Square, N. Y.

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